GAUDEO
John Carter Brown.
BOUND BY F. BEDFORD

A BRIEF

NARRATIVE

OF THE

Progreſs of the Goſpel amongſt the *Indians* in *New-England*, in the Year 1670.

Given in

By the Reverend Mr. JOHN ELLIOT, Miniſter of the Goſpel there,

In a LETTER by him directed to the Right Worſhipfull the COMMISSIONERS under his Majeſties Great-Seal for Propagation of the Goſpel amongſt the poor blind Natives in thoſe United Colonies.

LONDON,

Printed for *John Allen*, formerly living in *Little-Britain* at the Riſing-Sun, and now in *Wentworth ſtreet* near *Bell-Lane*, 1671.

A BRIEF NARRATIVE OF THE Progress of the Gospel among the Indians in New-England, in the Year 1709.

By the Reverend Mr. John Eliot, Minister of the Gospel there.

RP-JCB

TO BE SOLD by him directed to the Right Worshipful the Commissioners under his Majesties Great-Seal for Propagation of the Gospel amongst the poor blind Natives in those United Colonies.

JOHN CARTER BROWN

To the Right Worſhipful the Commiſſioners under his Majeſties Great-Seal, for Propagation of the Goſpel amongſt the poor blind Indians in New-England.

Right Worſhipful and Chriſtian Gentlemen,

THat brief Tract of the preſent ſtate of the *Indian-Work* in my hand, which I did the laſt year on the ſudden preſent you with when you call'd for ſuch a thing; That falling ſhort of its end, and you calling for a renewal thereof, with opportunity of more time, I ſhall begin with our laſt great motion in that Work done this Summer, becauſe that will lead me to begin with the ſtate of the *Indians* under the hands of my Brethren Mr. *Mahew* and Mr. *Bourn*.

Upon the 17th day of the 6th month 1670, there was a Meeting at *Makepog* near *Sandwich* in *Plimouth-Pattent*, to gather a Church among the *Indians*: There were preſent ſix of the Magiſtrates, and many Elders, (all of them Meſſengers of the Churches within that Juriſdiction) in whoſe preſence, in a day of Faſting and Prayer, they making confeſſion of the Truth and Grace of Jeſus Chriſt, did in that ſolemn Aſſembly enter into Covenant, to walk together in the Faith and Order of the Goſpel; and were accepted and declared to be a Church of Jeſus Chriſt. Theſe *Indians* being of kin to our *Maſſachuſet-Indians* who firſt prayed unto God, converſed with them, and received amongſt them the light and love of the Truth; they deſired me to write to Mr. *Leveredge* to teach them: He accepted the Motion, and performed the Work with good ſucceſs; but afterwards he left that place, and went to *Long-Iſland*, and there a godly Brother, named *Richard Bourne* (who purpoſed to remove with Mr. *Leveredge*, but hindred by Divine Providence) undertook the teaching of thoſe *Indians*, and hath continued in the work with good ſucceſs to this day; him we ordained Paſtor; and one of the *Indians*, named *Jude*, ſhould have been ordained Ruling-Elder, but being ſick at that time, advice was given that he ſhould be ordained with the firſt opportunity, as alſo a Deacon to manage the preſent Sabbath day Collections, and other

parts of that Office in their seaſon. The ſame day alſo were they, and ſuch of their Children as were preſent, baptized.

From them we paſſed over to the *Vinyard*, where many were added to the Church both men and women, and were baptized all of them, and their Children alſo with them; we had the Sacrament of the Lords Supper celebrated in the *Indian-Church*, and many of the *Engliſh-Church* gladly joyned with them; for which cauſe it was celebrated in both languages. On a day of Faſting and Prayer, Elders were ordained, two Teaching-Elders, the one to be a Preacher of the Goſpel, to do the Office of a Paſtor and Teacher; the other to be a Preacher of the Goſpel, to do the Office of a Teacher and Paſtor, as the Lord ſhould give them ability and opportunity; Alſo two Ruling-Elders, with advice to ordain Deacons alſo, for the Service of Chriſt in the Church. Things were ſo ordered by the Lord's guidance, that a Foundation is laid for two Churches more; for firſt, theſe of the *Vinyard* dwelling at too great a diſtance to enjoy with comfort their Sabbath-communion in one place, Advice was given them, that after ſome experience of walking together in the Order and Ordinances of the Goſpel, they ſhould iſſue forth into another Church; and the Officers are ſo choſen, that when they ſhall ſo do, both Places are furniſhed with a Teaching and Ruling-Elder.

Alſo the Teacher of the *Praying Indians* of *Nantuket*, with a Brother of his were received here, who made good Confeſſions of Jeſus Chriſt; and being asked, did make report unto us that there be about ninety Families who pray unto God in that Iſland, ſo effectual is the Light of the Goſpel among them. Advice was given, that ſome of the chief Godly People ſhould joyn to this Church, (for they frequently converſe together, though the Iſlands be ſeven leagues aſunder) and after ſome experience of walking in the Order of the Goſpel, they ſhould iſſue forth into Church-eſtate among themſelves, and have Officers ordained amongſt them.

The Church of the *Vinyard* were deſirous to have choſen Mr. *Mahew* to be their Paſtor: but he declined it, conceiving that in his preſent capacity he lieth under greater advantages to ſtand their Friend, and do them good, to ſave them from the hands of ſuch as would bereave them of their Lands, *&c.* but they ſhall alwayes have his counſel, inſtruction and management in all their Church-affairs, as hitherto they have had; he will die in this ſervice of Jeſus Chriſt. The *Praying-Indians* of both theſe Iſlands depend on him, as God's Inſtrument for their good.

Advice

Advice also was given for the setling of Schools; every Child capable of learning, equally paying, whether he make use of it or no: Yet if any should sinfully neglect Schooling their Youth, it is a transgression liable to censure under both Orders, *Civil* and *Ecclesiastical*, the offence being against both. So we walk at *Natick*.

In as much as now we have ordained *Indian Officers* unto the Ministry of the Gospel, it is needful to add a word or two of Apology: I find it hopeless to expect *English* Officers in our *Indian* Churches; the work is full of hardship, hard labour, and chargeable also, and the *Indians* not yet capable to give considerable support and maintenance; and Men have bodies, and must live of the Gospel: And what comes from *England* is liable to hazard and uncertainties. On such grounds as these partly, but especially from the secret wise governance of Jesus Christ, the Lord of the Harvest, there is no appearance of hope for their souls feeding in that way: they must be trained up to be able to live of themselves in the ways of the Gospel of Christ; and through the riches of God's Grace and Love, sundry of themselves who are expert in the Scriptures, are able to teach each other: An *English* young man raw in that language, coming to teach among our Christian-*Indians*, would be much to their loss; there be of themselves such as be more able, especially being advantaged that he speaketh his own language, and knoweth their manners. Such *English* as shall hereafter teach them, must begin with a People that begin to pray unto God, (and such opportunities we have many) and then as they grow in knowledge, he will grow (if he be diligent) in ability of speech to communicate the knowledge of Christ unto them. And seeing they must have Teachers amongst themselves, they must also be taught to be Teachers: for which cause I have begun to teach them the Art of Teaching, and I find some of them very capable. And while I live, my purpose is (by the Grace of Christ assisting) to make it one of my chief cares and labours to teach them some of the Liberal Arts and Sciences, and the way how to analize, and lay out into particulars both the Works and Word of God; and how to communicate knowledge to others methodically and skilfully, and especially the method of Divinity. There be sundry Ministers who live in an opportunity of beginning with a People, and for time to come I shall cease my importuning of others, and onely fall to perswade such unto this service of Jesus Christ, it being one part of our Ministerial Charge to preach to the World in the Name of Jesus, and from amongst them to gather Subjects to his holy Kingdom. The Bible, and the Catechism drawn

out of the Bible, are general helps to all parts and places about us, and are the ground-work of Community amongſt all our *Indian*-Churches and Chriſtians.

I find a Bleſſing, when our Church of *Natick* doth ſend forth fit Perſons unto ſome remoter places, to teach them the fear of the Lord. But we want maintenance for that Service; it is a chargeable matter to ſend a Man from his Family: The Labourer is worthy of his Hire: And when they go only to the High-wayes and Hedges, it is not to be expected that they ſhould reward them: If they believe and obey their Meſſage, it is enough. We are determined to ſend forth ſome (if the Lord will, and that we live) this Autumn, ſundry ways. I ſee the beſt way is, *up and be doing*: In all labour there is profit; *Seek and ye ſhall find.* We have Chriſt's Example, his Promiſe, his Preſence, his Spirit to aſſiſt; and I truſt that the Lord will find a way for your encouragement.

Natick is our chief Town, where moſt and chief of our Rulers, and moſt of the Church dwells; here moſt of our chief Courts are kept; and the Sacraments in the Church are for the moſt part here adminiſtred: It is (by Divine Providence) ſeated well near in the center of all our praying *Indians*, though Weſtward the Cords of Chriſt's Tents are more enlarged. Here we began Civil Government in the year 1650. And here uſually are kept the General-Trainings, which ſeven years ago looked ſo big that we never had one ſince till this year, and it was at this time but a ſmall appearance. Here we have two Teachers, *John Speen* and *Anthony*; we have betwixt forty and fifty Communicants at the Lord's Table, when they all appear, but now ſome are dead, and ſome decriped with age; and one under Cenſure, yet making towards a recovery; one died here the laſt Winter of the Stone, a temperate, ſober, godly man, the firſt *Indian* that ever was known to have that diſeaſe; but now another hath the ſame diſeaſe: Sundry more are propoſed, and in way of preparation to joyn unto the Church.

Ponkipog, or *Pakeunit* is our ſecond Town, where the *Sachems* of the Bloud (as they term their Chief Royal-Line) had their Reſidence and Rights, which are moſtly Alienated to the Engliſh Towns: The laſt Chief Man, of that Line, was laſt year ſlain by the *Mauquogs*, againſt whow he raſhly (without due Attendants and Aſſiſtance, and againſt Counſel) went; yet all, yea, his Enemies ſay, He died valiantly; they were more afraid to kill him, than he was to die; yet being de-

ſerted

ſerted by all (ſome knowingly ſay through Treaſon) he ſtood long, and at laſt fell alone: Had he had but 10 Men, yea 5 in good order with him, he would have driven all his Enemies before him. His Brother was reſident with us in this Town, but he is fallen into ſin, and from praying to God. Our Chief Ruler is *Ahanton*, an old ſtedfaſt and truſty Friend to the *Engliſh*, and loveth his Country. He is more loved than feared; the reins of his bridle are too long. *Wakan* is ſometimes neceſſarily called to keep Courts here, to add life and zeal in the puniſhment of Sinners. Their late Teacher, *William*, is deceaſed; He was a man of eminent parts, all the *Engliſh* acknowledge him, and he was known to many: He was of a ready wit, ſound judgment, and affable; he is gone unto the Lord; And *William*, the Son of *Ahanton*, is called to be Teacher in his ſtead. He is a promiſing young-man, of a ſingle and upright heart, a good judgment, he Prayeth and Preacheth well, he is ſtudious and induſtrious, and well accounted of among the *Engliſh*.

Haſſunnimeſut is the next Town in order, dignity, and antiquity; ſundry of our chief Friends in the great work of Praying to God, came from them, and there lived their Progenitors, and there lieth their Inheritance, and that is the place of their deſires. It lieth upon *Nichmuke* River; the people were well known to the *Engliſh* ſo long as *Connecticot* Road lay that way, and their Religion was judged to be real by all that travelled that journey, and had occaſion to lodge, eſpecially to keep a Sabbath among them. The Ruler of the Town is *Anuweekin*, and his Brother *Tuppukkoowillin* is Teacher, both ſound and godly Men. This Ruler, laſt Winter, was overtaken with a Paſſion, which was ſo obſervable, that I had occaſion to ſpeak with him about it; he was very penitent; I told him, That as to man, I, and all men were ready to forgive him. *Ah!* ſaid he, *I find it the greateſt difficulty to forgive my ſelf.* For the encouragement of this place, and for the cheriſhing of a new Plantation of Praying Indians beyond them, they called *Monatunkanet* to be a Teacher alſo in that Town, and both of them to take care of the new Praying-Town beyond them. And for the like encouragement, Captain *Gookins* joyned *Petahheg* with *Anuweekin*. The aged Father of this Ruler and Teacher, was laſt year Baptized, who hath many Children that fear God. In this place we meditate ere long (if the Lord will, and that we live) to gather a Church, that ſo the Sabbath-Communion of our Chriſtian *Indians* may be the more agree-

able to the Divine Inſtitution, which we make too bold with while we live at ſuch diſtance.

Ogquonikongquameſut is the next Town; where, how we have been afflicted, I may not ſay. The *Engliſh* Town called *Marlborough* doth border upon them, as did the lines of the Tribes of *Judah* and *Benjamin*; the Engliſh Meeting-houſe ſtandeth within the line of the *Indian* Town, although the contiguity and co-habitation is not barren in producing matters of interfering; yet our godly *Indians* do obtain a good report of the godly *Engliſh*, which is an argument that bringeth light and evidence to my heart, that our *Indians* are really godly. I was very lately among them; they deſired me to ſettle a ſtated Lecture amongſt them, as it is in ſundry other Praying Towns, which I did with ſo much the more gladneſs and hope of bleſſing in it, becauſe through Grace the Motion did firſt ſpring from themſelves. *Solomon* is their Teacher, whom we judge to be a ſerious and ſound Chriſtian; their Ruler is *Owannamug*, whoſe grave, faithful, and diſcreet Converſation hath procured him real reſpect from the *Engliſh*. One that was a Teacher in this place, is the man that is now under Cenſure in the Church; his ſin was that adventitious ſin which we have brought unto them, Drunkenneſs, which was never known to them before they knew us *Engliſh*. But I account it our duty, and it is much in my deſire, as well to teach them Wiſdom to Rule ſuch heady Creatures, as skill to get them, to be able to bridle their own appetites, when they have means and opportunity of high-ſpirited enticements. The Wiſdom and Power of Grace is not ſo much ſeen in the beggarly want of theſe things, as in the bridling of our ſelves in the uſe of them. It is true Dominion, to be able to uſe them, and not to abuſe our ſelves by them.

Naſhope is our next Praying Town, a place of much Affliction; it was the chief place of Reſidence, where *Tahattawans* lived, a Sachem of the Blood, a faithful and zealous Chriſtian, a ſtrict yet gentle Ruler; he was a Ruler of 50 in our Civil Order; and when God took him, a chief man in our *Iſrael* was taken away from us. His only Son was a while vain, but proved good, expert in the Scripture, was Elected to Rule in his Fathers place, but ſoon died, inſomuch that this place is now deſtitute of a Ruler. The Teacher of the place is *John Thomas*, a godly underſtanding Chriſtian, well eſteemed of by the *Engliſh*: his Father was killed by the *Mauquaogs*, ſhot to death as he was in the

the River doing his Eele-wyers. This place lying in the Road-way which the *Mauquaogs* haunted, was much molested by them, and was one year wholly deserted; but this year the People have taken courage and dwell upon it again.

In this place after the great Earthquake, there was some eruption out of the Earth, which left a great *Hiatus* or Cleft a great way together, and out of some Cavities under great Rocks, by a great Pond in that place, there was a great while after often heard an humming noise, as if there were frequent eruptions out of the Ground at that place: yet for Healthfulness the place is much as other places be. For Religion, there be amongst them some Godly Christians, who are received into the Church, and baptized, and others looking that way.

Wamesut is our next Praying-Town; it lyeth at the bottom of the great Falls, on the great River *Merymak*, and at the falling-in of *Concord* River; the Sachem of this Place is named *Nomphon*, said to be a Prince of the Bloud, a Man of a real Noble Spirit: A Brother of his was slain by the *Mauquaogs* as he was upon a Rock fishing in the great River. In revenge whereof he went in the forementioned rash Expedition, but had such about him, and was so circumspect, that he came well off, though he lost one principal Man. This place is very much annoyed by the *Mauquaogs*, and have much ado to stand their ground.

In this Place Captain *Gookins* ordered a Garrison to be kept the last year, which Order while they attended they were safe; but when the Northern Sachems and Souldiers came, who stirred up ours to go with them on their unsuccessful Expedition, the Town was for the most part scatter'd, and their Corn spoyled.

The Teacher of this Place is named *George*: they have not much esteem for Religion, but I am hopefully perswaded of sundry of them; I can go unto them but once in a year.

Panatuket is the upper part of *Merimak*-Falls; so called, because of the noise which the Waters make. Thither the *Penagwog-Indians* are come, and have built a great Fort: Their Sachems refused to pray to God, so signally and sinfully, that Captain *Gookins* and my self were very sensible of it, and were not without some expectation of some interposure of a Divine-Hand, which did eminently come to pass; for in the forenamed Expedition they joyned with the Northern Sachems,

and were all of them cut off; even all that had so signally refused to pray unto God were now as signally rejected by God, and cut off. I hear not that it was ever known, that so many Sachems and Men of Note were killed in one imprudent Expedition, and that by a few scattered people; for the *Mauquaogs* were not imbodied to receive them, nor prepared, and few at home, which did much greaten the Overthrow of so many great Men, and shews a divine over-ruling hand of God. But now, since the *Penaguog-Sachems* are cut off, the People (sundry of them) dwelling at *Panatuket*-Fort do bow the Ear to hear, and submit to pray unto God; to whom *Jethro*, after he had confest Christ and was baptized, was sent to preach Christ to them.

Magunkukquok is another of our Praying-Towns at the remotest Westerly borders of *Natick*; these are gathering together of some *Nipmuk Indians* who left their own places, and sit together in this place, and have given up themselves to pray unto God. They have called *Pomham* to be their Ruler, and *Simon* to be their Teacher. This latter is accounted a good and lively Christian; he is the second man among the *Indians* that doth experience that afflicting disease of the Stone. The Ruler hath made his Preparatory Confession of Christ, and is approved of, and at the next opportunity is to be received and baptized.

I obtained of the General-Court a Grant of a Tract of Land, for the settlement and encouragement of this People; which though as yet it be by some obstructed, yet I hope we shall find some way to accomplish the same.

Quanatusset is the last of our Praying-Towns, whose beginnings have received too much discouragement; but yet the Seed is alive: they are frequently with me; the work is at the birth, there doth only want strength to bring forth. The care of this People is committed joyntly to *Monatunkanit*, and *Tuppunkkoowillin* the Teachers of *Hassanemesut*, as is aboveſaid; and I hope if the Lord continue my life, I shall have a good account to give of that People.

Thus I have briefly touched some of the chiefest of our present Affairs, and commit them to your Prudence, to do with

with them what you pleaſe ; committing your Selves, and all your weighty Affairs unto the Guidance and Bleſſing of the Lord, I reſt,

Your Worſhips to ſerve you in the Service of our Lord *Jeſus*,

Roxb. this 20th of the 7th month, 1670.

John Elliot.

Books ſold by John Allen.

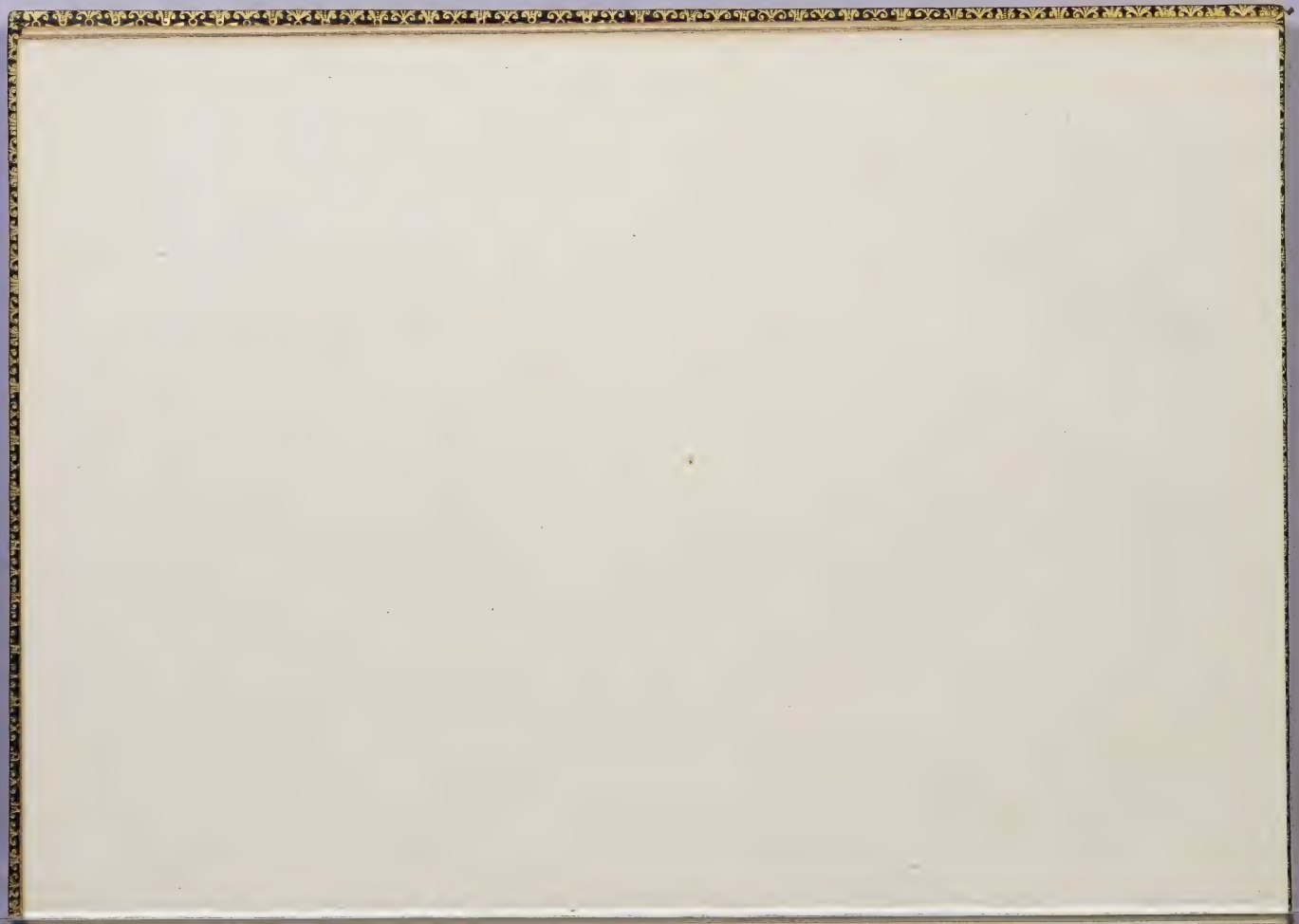
VIZ.

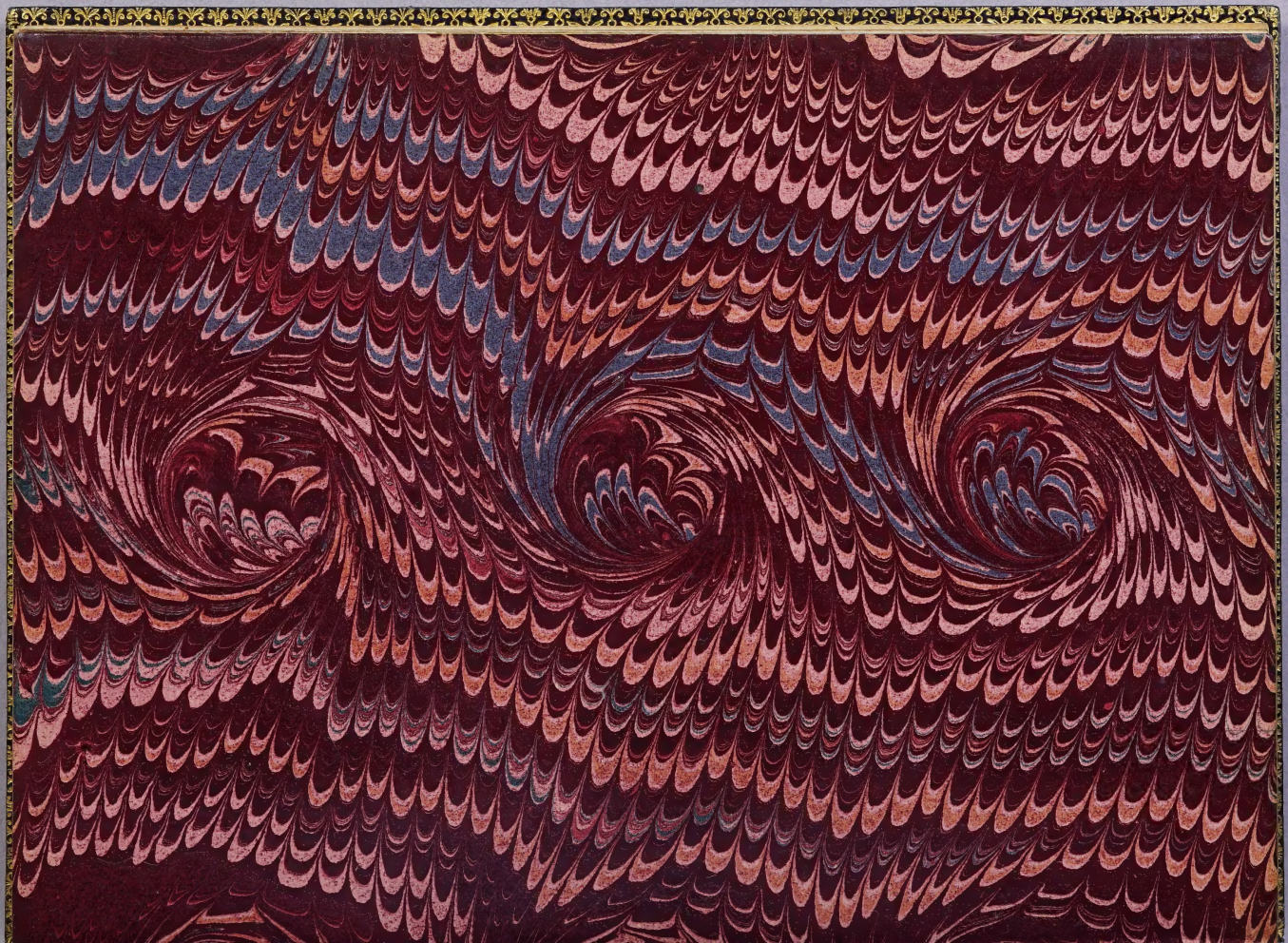
Cotton on the Covenant, new printed.

Confeſſion of Faith of the Congregational Churches.

Mr. *Hook* and Mr. *Davenports* Catechiſm.

Aſtrologers Routed: ſhewing that divining by the Stars hath no ſolid foundation from Scripture, Reaſon, or Experience, *&c.*



Gen'l £1.7.6
D671
E42b

DA671
E42b